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DEVOTED TO THE DOCTRINE OF UNIVERSAL BENEVOLENCE AND MISCELLANY OF CHASTE AND MORAL TENDENCY.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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## AN ESSAY

*On the intellectual and moral power of Universalism.*

BY CHARLES SPEAR.

A firm persuasion that our Creator is possessed of every possible excellence, that he is our constant and best friend, \* \* \* that he will eventually, establish the universal and eternal reign of purity and bliss, cannot but tend to expand the heart, to cherish the benevolent affections, to soften the manners, and to unite the whole human race in the tenderest bonds of friendship, and affection.—*Illustration of the Divine Government*, p. 340.

Among all the doctrines advocated among men, no one has met with more opposition than that which maintains the final purity and happiness of the human race. Every possible objection has been urged that the mind could invent. These have been presented in all possible forms, and they have been answered in every way that judgment and reason would approve. "Pertness and ignorance," says Bishop Horne, "may ask a question in three lines, which it will cost learning and ingenuity thirty pages to answer. When this is done, the same question shall be triumphantly asked again the next year, as if nothing had ever been written upon the subject." There is an impropriety and unfairness in the incessant repetition of an objection. We are willing, however, to meet our opponents on every hand: feeling satisfied that the time must soon arrive when this kind of warfare will cease forever. Among the allegations presented, that of the licentious tendency of Universalism, maintains a conspicuous place. It is urged alike by the learned and the ignorant; and its falsity has been shown till we are almost weary of going over the same ground—like the traveller, who passes the same road a number of times with pleasure, but who, at last, becoming wearied with the same objects, desires to turn to other scenes to refresh his mind and engage his attention.

To consider the objection above named, will be the leading object of this article, commencing with some remarks on the charge itself. This is a very serious and heavy accusation; still it is generally urged without reflection. Could it be proved, it would at once show great weakness and absurdity in our tenets.

The objection comes in a too wide and extended form: for certainly those who urge it do not mean that every principle of our doctrine is corrupt. There are some points in which we agree with our opponents; such as the belief in the existence of one Supreme Being—that he sent his Son for the salvation of man—the authenticity of the Scriptures—the observance of the Sabbath, etc. etc. We suppose that it is meant

that the great conclusion to which we have arrived respecting the destiny of man, will, if believed, corrupt the heart. But it should be remembered that we only maintain that universal happiness will be the result of the moral government of God. A higher object we could not ascribe to our heavenly Father, and a less object we dare not. We cannot discover in what possible way a belief in the final purity and happiness of the human race can corrupt the heart. It is generally admitted that such a view will increase the sum of human enjoyment; but then again, it is supposed that this very fact has an immoral tendency. But there is one consideration which is generally overlooked, and not well understood, but which is beginning to be seen and duly acknowledged: to make men happy is one step towards rendering them virtuous. The eloquent Channing undoubtedly had this in his mind in the following remarks, and meant to give it his influence:—"Private Christians, selected, at once for their judiciousness and philanthropy, must connect themselves with the solitary prisoner; and by manifestations of a sincere fraternal interest, by conversation, books, and encouragement, must touch within him chords which have long ceased to vibrate; must awaken new hopes; must show him that all is not lost."

The preceding remarks have led us sufficiently far to state, with some degree of precision, the plan and object of the present labor. It is to show THE INTELLECTUAL AND MORAL POWER OF UNIVERSALISM. Our subject will divide itself into three parts:—

I. *The influence of Universalism upon the Intellectual Powers.*

II. *Its influence upon the Passions; and*

III. *Upon the Affections.*

A wide field is now presented before our view, and all that can be expected is that we should explore a small portion of it. Even a limited consideration of the mental or moral powers of the soul, would be a work far too extensive to attempt in an article like the present. The only way to determine the value of a doctrine, is to ascertain its effects. We are satisfied that it is the nature of our doctrine to give life, energy, and freedom to the mind; and we are not without hopes that we shall convince others of the fact.

I. *The influence of Universalism upon the Intellectual Powers.*

We do not mean to enter into a discussion of the nature of the human mind, or to consider the effect of our religion upon them all. The simplest enumeration I have ever seen is the following:—*perception, reason, imagination, memory, and judgment.* We shall select the third, and then take a general view of the whole. "The imagination," says Dr. Good, "is that faculty of the mind which calls forth and combines ideas with great rapidity and vivacity, whether congruous or incongruous."\* This is the most active and lively faculty of the soul, and one which has more influence on the con-

duct and happiness of men than is generally supposed. To this faculty, the poet, the divine, the painter, and the statuary perpetually appeal. They gain this first. The passions and inclinations come over next, and the reason surrenders itself with pleasure. This power of the mind is more frequently addressed than any other by the advocate of endless suffering. The doctrine itself never calls into exercise the reasoning powers: for if these were exercised, it would be abandoned forever. It seeks out all that is horrid and revolting. It loves to carry the mind to scenes of wretchedness and wo, in order that it may gather up some faint idea of that terrible fate, which it is said awaits the sinner beyond the grave. In like manner, it goes through creation, and selects the most awful objects as illustrations of itself. It dwells on the sweeping tempest—the overwhelming cataract—the red lightning and roaring thunder—the famine, the pestilence, and the sword, till, giving wings to the imagination, it supposes objects and scenes that have no earthly existence. Then, as if purposely to show the doctrine in all its horror, it is confessed that creation itself furnishes no object that can convey even a faint idea of that misery which is to be inflicted on a large portion of the human family. Even language itself is corrupted in the very attempt to express the sentiment. Thus, the imagination is filled with the terrific images, while language, the medium of thought is distorted and wrested from its original purpose. The intellectual powers become distracted, passions disordered, the affections blighted, and the conduct too often resembles that cruelty, and inhumanity on which the sentiment of endless misery is founded. Such a doctrine extinguishes the glow of hope, and freezes the genial current of the soul."

The doctrine of the ultimate perfection of our race presents to the imagination the most sublime and beautiful imagery, and every variety of illustration. It fills it with the most glorious thoughts, and pleasing representation. Around this system clusters every thing that is pure and elevating. It examines every religious theory on earth, and appropriates all truth to itself.

We shall now prove the purity of Universalism, and its benign influence, by calling to our aid a well known fact within the experience of every public advocate of the doctrine. I allude to the fact that they are obliged to seek out the most beautiful illustrations in order to convey the sentiment; and the purest language in order to express it to the mind. Were it a corrupt system, it would then require the opposite of both. Indeed the greatest difficulty in maintaining Universalism, is not in finding a sufficient number of arguments, nor in meeting objections, but in obtaining language and illustrations sufficiently pure and elevated to express its excellencies. As every science demands appropriate terms, so with religious tenets. Many attempts have been made to express the fullness, the principles and the effects of the doctrine, but we believe it never has yet been done to perfection, save in the volume of inspiration.

\* Book of Nature. Series iii. Lecture iv.



Thus far in this division of our subject, we have spoken of the influence of our doctrine on a single faculty of the mind. We shall now present a few remarks upon its general operation on the intellectual powers. It strengthens and expands the whole, and imparts a life and energy which can be gained from no other source. They acquire a vigor and clearness never experienced before. The tongue is unloosed, the ear unstopped, and the eye unclosed. You see an individual who can scarcely maintain a partial system against the slightest attack. He becomes a convert to the doctrine of impartial grace. His mind is enlarged. He possesses more intellectual strength. He reasons more clearly on the whole science of religion. Once he avoided all conversation upon the subject, but now he readily meets, even the giants of Partialism, without fear or hesitation. The whole mind is open to conviction, and is willing to receive truth from whatever quarter it may come. The individual looks in every direction. He sees no being, however impure, excluded from the mercy of heaven, and he rejoices, 'with joy unspeakable and full of glory.'

## II. The influence of Universalism upon the Passions.

In an essay like this, designed only to present a few leading features of a great subject, a full and distinct view of each part must not be expected. An enumeration or classification of the passions, therefore, will not be attempted.—This is the work of Moral Philosophy. Perhaps Dr. Good has performed this labor as well as any author at the present day. The following extract relative to the nature of the passions is worthy of attention:—"In sailing over the sea of life, the passions are the gales that swell the canvass of the mental barque; they obstruct or accelerate its course, and render the voyage favorable or full of danger, in proportion as they blow steadily from a proper point, or are adverse and tempestuous. Like the wind itself, they are an engine of high importance and mighty power. Without them, we cannot proceed, but with them, we may be shipwrecked and lost. Reined in, and attempered, they constitute our happiness; but let loose and at random, they distract and ruin us."

The great cause of human guilt and woe, is in suffering the passions to control the reason instead of allowing the reason to control the passions. Some divines and moralists have boldly contended for their extraction: maintaining that they were the cause of more vice than virtue; of more sorrow than joy. Others have maintained that they must pass through a mysterious change before they are prepared for virtuous action. Without passion, man would be like the image sculptured from the sleeping marble, possessing all the features of humanity, but without life: or like the ship lying on the slumbering ocean richly freighted for her voyage, but without the propitious gale to waft her to the desired haven: or like the locomotive of modern times, ready for its mighty burthen, but without the propelling power.

There are two unhealthy conditions of the passions: *torpor* and *excitement*. It would be difficult to determine which is the most injurious to community, or the cause of the most unhappiness to the individual.† A religion that produces either extreme must be of bad tendency. The doctrine contended for in this essay harmonizes all the powers of the soul; giving each its appropriate sphere, and presenting such motives as are calculated to refine and exalt the mind.

It is said that Universalism agrees with the depravity of man; that it suits his lowest desires, and allows him the free indulgence of all

his basest passions; that it presents him with no object to fear; that, though his whole life may be marked by the grossest crimes, he will not be adequately punished for his transgressions.

The above remarks have led us to a very desirable point, a point where we can select what we wished in the commencement of this division of our subject: two passions—which, though not wholly allied, yet, perhaps, are not entirely distinct:—**ANGER** and **FEAR**. They are sometimes found separately and sometimes in company.

"Anger," says Horace, "is a short madness." Beattie says, "When in any degree violent it is truly so: for it deprives a man for a time of the use of his reason; occasions absurd and immoral conduct, and if long continued, may terminate in real frenzy."\* The doctrine of final holiness and happiness regulates this passion. It gives no room for its gratification. If a believer in this sentiment is angry, even to madness, he cannot consistently with his religious views, pronounce endless curses on his victim. He is constrained, and obliged, however contrary to his present feelings, to acknowledge that the blessings of eternity are as sure for his enemy as for himself; that the time must arrive when all enmity will cease, and perfect harmony reign forever. There is one broad position which we are satisfied, will bear the test of investigation. The more vicious the mind, the more it seeks out the doctrine of endless misery; i. e. for others, not for itself: the more virtuous the heart, the more it delights in the sentiment of universal purity and happiness. A variety of facts which might be cited, if it were necessary, abundantly confirm the truth of the remark. The more corrupt the heart, the more difficult is it to believe that Almighty love and power can cleanse it from sin. And if there were a totally depraved being in existence, or such a creature as a personal devil, I do not believe any argument could convince either of the truth of universal purity and happiness. On the contrary, a perfect being must, even, if unconvinced, desire the truth of this sentiment, from his very nature; for he could wish for no less, nor act on any other principles than those on which the system is founded.

When anger governs the mind, then it seeks out the doctrine of endless sin and misery to gratify its revengful spirit. Then the most horrid oaths are uttered; the most shocking imprecations are pronounced. Partialism then takes possession of the whole soul. It cherishes the spirit of the individual in his fury. With it, he can doom the object of his wrath to indescribable wretchedness. He follows him through life and to the tomb: then regales his imagination with the horrid thought that fiercer pains await him beyond the grave than could be inflicted on him while on earth. Now it must be admitted that a believer in universal salvation may have such feelings and may use profane language, but then he acts inconsistently with his own doctrine; for he believes no one will be forever miserable; and in his religious vocabulary there is not even a profane term. He is one thing in theory, and another in practice. Universalism, to say the least, will in proportion as its moral power is felt, regulate the passion of anger and suppress profanity.

Fear is the next passion to be considered.—'There are so much danger and evil in our world,' says Dr. Rush, 'that the passion of fear was implanted in our minds for the wise and benevolent purpose of defending us from them.'† A very particular view will not be given of this passion, for its influence is very extensive. The term itself is used to denote two states of mind; in the one the mind is completely enslaved; and in the other, it is free, and is influenced by one

great principle—the fear of violating the commands of heaven. 'Combined with a sense of failure or imperfection in our own powers, it takes a right direction, and produces caution, timidity, bashfulness, diffidence, respect and complaisance; united to friendship, love and complacency, it engenders gratitude, devotion, reverence, veneration and awe, which are only different degrees of the same feeling.' In this sense, it becomes an apt and beautiful type of every religious affection; of desire; as love, gratitude, zeal, devotion and awe.\* Fear is seldom, if ever, found alone. There is a twin-sister—Hope. She is of lovely and beautiful form, and never fails to attract the admiration, and gain the affections. But we must suffer her to pass by unnoticed; for she would soon lead us away from the more rugged path which we have marked out for our present labor.

We proceed now to show in what manner Universalism influences the passion under consideration. One single fact will be presented. We are the only sect that holds to the absolute certainty of punishment. Those who maintain the opposite ground contend for a longer duration of pain for transgression. But then it should be remembered that it is a principle in all correct systems of Moral Philosophy, that it is not the *duration* or *severity*, but the *certainty* of punishment that produces the greatest moral effect. Herein lies the moral power of Universalism. It provides no way for the sinner to escape. At the same time it urges him to *repentance* not that he may *avoid* punishment, but in order to *prevent* a repetition of the offence.—While punishment is proved to be *certain*, it is shown to be *remedial*, and *proportioned* to the offence; and of such a nature that it must *terminate*, not in rebellion, but in the complete reconciliation of all moral and intelligent beings to the Parent of creation!

From the fact that we maintain the termination of all punishment, an inference has been drawn by our opponents wholly unwarranted by the premises. The weakness of the whole system is supposed to lie in this very point. But two facts are overlooked that ought always to be remembered in reasoning on the subject of punishment, and in the infliction of all pain for the violation of moral principles. 1. Both punishments and rewards are *means*, not an *end*.—2. Excessive punishments produce as bad effects as no punishment. The writer thinks it would be no greater error to proclaim no punishment for sin than to contend for that which will never cease. The former would produce torpor, the other, an excitement, bordering on phrensy. Either, of course, unfits the mind for all moral duties. The doctrine of the endless existence of sin and misery, leaves no room for repentance. The sinner may desire to reform, but his fate is sealed forever. 'There, according to that doctrine, all heaven storms with wrath upon the hapless wretches. The vast machinery which has been so long preparing for their torture, is put in full operation. Their past momentary delights are brought forward to upbraid them;—the useless calls to repentance, with which they had once been pursued, now exact the long delayed, but cherished demand of vengeance;—their once slighted means of salvation come in to increase their torture; and the death of their rejected Savior, is made the choicest dart to transfix them with immortal pangs. Their omniscient Judge, who, through time had foreseen the result of all, now beholds it realized: they bewail their existence; they bitterly mourn the protraction of their lives; they blaspheme heaven in their sufferings. Eternity rolls on, but the arm of a vindictive God tires not. His wrath is as lasting as the throne on which he reigns.'

\* Book of Nature. Series iii. Lecture ix.

† For some just remarks on the derangement of the Passions, see Rush on the Mind. Chap. xvii, p. 312.

\* Elements of Moral Science. Part I. Chap. ii, p. 175.

† On the diseases of the Mind, p. 323.

\* Book of Nature, Series iii, Section ix.

† Universalist Expositor, Vol. i, p. 122.



### III. The influence of Universalism upon the affections.

A few remarks on the nature of the affections will first be presented. They cannot be controlled. The body may be thrown within the cold and silent dungeon. Around it may be placed chains of iron, or fetters of brass, but no human power can chain the heart. Man cannot love or hate from choice any more than he can believe or reject according to his pleasure. If he could, he might then with great propriety be termed a free agent, and in some measure beyond the power of Deity himself. But we are satisfied that He who created man, can influence the Intellectual Powers, the passions and the affections, at pleasure. This alone places us on broad ground to prove the doctrine of final reconciliation. The affections do not operate on surrounding objects, but surrounding objects operate on the affections. Notwithstanding all that has been said of the native depravity of man, there are but few who do not admire the sublime and beautiful. It may be said that Taste comes in here, but then we must remember that it is as things appear to different minds. After all, it is what the mind calls beauty, that it seeks after. It is in the wisdom of Providence, that all do not fix on the same object. If it were so, our pleasures would be extremely narrow and confined. To show why all do not agree in the admiration of certain objects, would be beyond our province. That the affections are involuntary is evident from a single fact. Present a disproportionate and horrid form before the mind, and no power can call forth admiration—a passion is then aroused; aversion or anger. Present an object that the mind acknowledges to be lovely and beautiful, and no power can take the affections from it. If we would have the affections spread themselves and grow, we must present a wide faith. The Deity must be seen at once, as the Creator, Preserver and Redeemer of the world. No doctrine can more effectually place the affections on the Deity, than the one that maintains that He will never cease to love all the moral and intelligent beings that he has formed and brought into being. Indeed, if this does not warm the heart, and kindle the affections into life and rapture, it would be difficult to say what will produce that effect.—Wrath cannot do it. Terror is equally powerless.

No other doctrine than the one under consideration, can lead to reverence and admiration. It places the institutions of public worship in a most engaging and beautiful light. It shows that the Lord of the Universe ought to be continually adored for his great goodness; that 'to love Him, is to bind ourselves to a being, who is fitted, as no other being is, to penetrate and move our whole heart; in loving whom, we exalt ourselves; in loving whom, we love the great, the good, the beautiful, and the infinite, and under whose influence, the soul unfolds itself as a perennial plant under the cherishing sun.'\* This constitutes the chief glory of our religion. It ennobles the soul. In this, its unrivalled dignity and happiness consist. The more the mind learns of the vast, immeasurable subject of a world's salvation, the more pure its aspirations, and the more ardent its desires after the services of the temple.

The doctrine of universal purity produces love to the world. It shows that we not only have all one origin, but one common destination. It leads the mind forward to a period of everlasting harmony and love, throughout the flaming universe. When the heart reviews these burning, kindling thoughts, then a desire for self-reformation fills the soul. Then, too, the mind looks out upon the evils of society, and an ardent desire is experienced to correct them to as great an extent as human power will permit.

There is one fact which fully proves that Universalism has a strong hold on the affections.—All good beings desire that it may prove to be the truth of God. Survey the whole world, and wherever man roams, or dwells, on the height of the Andes, on the burning desert of Africa, or the frozen regions of the Arctic world, there is one strong, unquenchable desire—and that is for the ultimate restoration of the whole human race to truth, purity, and enjoyment: A single exception only must be made; when passion governs the mind, then, and then only, is the doctrine of endless torment desired for the victim of human wrath. Then too, is the mind in a disordered state, and unfit to judge even for itself. If our doctrine were corrupt, it would not be desired by man in the purest and most healthy condition of his mind.

Finally; all good beings are Universalist in practice. No one can act nobly, without acting on the fundamental truths of this system; or to change the form of expression, without acting on universal principles. A parent, who is kind to all his children, is a Universalist in the family circle. A Magistrate, who is impartial in the distribution of justice, and is guided by mercy in his decisions, is a Universalist in the discharge of his official duties. So in the political world. He who acts for the benefit of man, and is guided by the broad principles of freedom, is a Universalist acting on the great theatre of life.—Hence, a host of worthies, who never professed an adherence to any particular sect, have been guided by the same principles that compose the system of impartial grace. So in the moral world. What spirit moved a Howard, to action, if it was not Universal love?

The farther an individual goes from Partialism, the more sublime and noble will be his conduct. To act on wider principles than Universalism, is utterly impossible, for like the river which Ezekiel saw, 'it cannot be passed over.' He who receives this faith, enters not a narrow sect, but one that leaps over all sectarian bounds, and includes not only all men, but all that is good; that teaches the noblest conclusion the mind ever grasped—that of the final triumph of truth over error, and virtue over transgression, and presents a universe holy and happy before the throne of God.

Every other doctrine has been tried to reform the heart. Failure has been the fate of all. Let now the prospect of the final holiness of all beings be presented. If this fails, hope ends in despair. We believe this system is desired, not only to outlive all others, but to purify the world from all unrighteousness, and to be the everlasting song of angels and men, when suffering humanity is redeemed and made fit for the regions of endless purity and enjoyment.

Inquirer and Anchor.

#### CIRCULAR.

To all the brethren and sisters of the whole Adamic family, the Union (Pa.) Association of Universalists sendeth salutations of peace and fellowship to as many of you as sincerely love the Lord Jesus Christ and in love to Him keep his commandments; and to such of you who yet love "Darkness rather than Light," we would admonish in brotherly love and kindness, without further delay, to come unto the "Feast of fat things" of the blessed Gospel of our Lord and Master and no longer to feed on husks, which can never satisfy your souls!—

By the grace and mercy of our kind and heavenly Parent, we have again been permitted to meet under the smiles of kind Heaven, and to sit in Council with the brethren at the session of the Union Association, and our heart has again been made glad and to rejoice in the hope of the accomplishment of the blessed Promise which our heavenly Father hath been pleased to make to us, his weak, sinful, and dependent children,

namely—the final destruction of sin and misery. I say, our heart has been made to rejoice in this hope, being fully assured, that "What God has promised, He is abundantly able also to perform." Would to Heaven, that all the sons and daughters of Adam had this assurance of hope, and the same confidence in the God of Heaven which all true Universalists have, then could we all rejoice together and with Abraham, Isaac and Jacob sit down in the kingdom of peace and joy, which is the kingdom of God, or Heaven. But alas, thousands and thousands of the human family have not yet attained to this gospel hope ("which is an anchor to the soul, sure and steadfast") by reason of unbelief, not having full confidence in God, and not believing the record which He has given of his son.—Knowing this to be the condition of a great portion of our brethren of the human family, and knowing likewise from our own experience their sad and deplorable condition as unbelievers, and also what great joy and peace there is in believing, knowing all this, should we not therefore exert all the means in our power, to bring our erring brethren to a true knowledge of the economy of their Heavenly Father and Friend? Yes brethren, it is our duty so to do, and therefore let us bestir ourselves and be about it.

Feeling therefore the great responsibility we stand in to our fellow beings, and knowing from experience the great difference of feelings between believers and unbelievers, and also knowing with the Apostle Paul, that "Faith cometh by hearing, and hearing by the word of God, and that none can hear without preaching;" the Union Association doth therefore earnestly recommend the encouragement and establishment of itinerant or circuit preaching, and have for that purpose appointed a committee of five brethren in different sections, whose duty it shall be to make proper examination into this important subject, and to make report at its next session.

This subject is beginning to be noticed by the councils of a number of the Associations of our order in various states, and indeed it is high time it should be, for it is one of vast importance and should not be neglected any longer. We trust therefore, that our committee will faithfully perform their duty, for we verily believe that something may and ought to be done, and that a well established Itineracy will be the best and most economical way to have the bread of life distributed among the hungry and starving souls of the human family.

Our session at Reamstown has been a very pleasant and agreeable one, all love and harmony, and we trust that much good will result therefrom. Six discourses were delivered during the session, and well attended. The brethren there received and entertained us well. They have our warmest thanks.

In conclusion I would say, brethren, let us not be weary in well doing. We are laboring in the best of causes—the cause of universal Benevolence, and good will toward all the children of the great family of the great I AM. Let us be faithful in the discharge of all our duties. Let us go forth in the strength of our God, and success will crown our labors. Be steadfast, immovable, always abiding in Love, which is the fulfilling of the Law.

By order of the council,

JACOB MYERS.

#### THE PSALMS.

The Psalms are full of such exalted strains of piety and devotion, such beautiful and animated descriptions of the power, the wisdom, the goodness of God, that it is impossible for any one to read them without feeling his heart inflamed with the most ardent affection towards the great Creator and Governor of the Universe.

Porteus

\* Channing.



Original.

**BRIEF EXPLANATION.—NO. II.**

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discovering the Lord's body. 1 Cor. xi. 29.

This was written by the apostle relative to partaking of the Lord's supper. By damnation Limitarians suppose endless misery generally to be meant, and very many honest but ignorant people have been led to neglect the communion altogether, or left to suffer the most painful apprehensions that they had by eating and drinking unworthily, already sealed their eternal doom of woe. All the best expositors, however, regard the damnation here spoken of, as temporal, and not endless punishment. Bp. Beveridge (Works, Ser. cxxx, vol. ii, p 384, fol. ed.) says:

"The word which the apostle here useth *krima*, doth not properly signify damnation [endless misery] as it is translated in the text, but only judgment, as it is in the margin of your bibles. And therefore the most that can be declared from it is, that *who eat and drink unworthily*, are obnoxious to the judgment of God, for so doing, as all are who either pray, or hear, or do any other duty otherwise than they ought to do it. And what kind of judgment, the apostle here means, he himself plainly declareth in the words following my text saying, "*for this cause many are weak and sickly among you and many sleep*," which are all temporal judgments, which God is often pleased to inflict for other sins as well as this, and are so far from eternal damnation, that they often prove the prevention of it."

R.

**THOUGHTS FOR THE AGED.**

To whom is the doctrine of divine grace more sweet, than to those who feel that the hours of life are all counted, and that the last is near at hand, and still hastening on? Children look forward to manhood—manhood looks forward to a serene and placid old age—but old age, what does that look forward to? To death. There is no intermediate point of life about which human hopes can cluster; the eye of the aged is steadily fixed on death. The criminal under sentence of death can obtain a reprieve, but to the aged there is no reprieve. The sick man, although brought to the very borders of the tomb, may recover from his weakness, and return back to life and strength; but who can conquer the weakness of old age? It is truly said of the aged, that they are "encompassed about with the floods of death;" they are like an individual who is hemmed in upon an island, which the rising waters will certainly and speedily overwhelm: which way soever he turn, he meets death; there is no reprieve, no escape; "dust thou art, and unto dust shalt thou return."

"I congratulate myself," says the reader, "that I am young." And are you young? it is certain that old age will come upon you, unless death shall snatch you away in early life. The aged man is not more certain of meeting death, than you are of meeting old age. The course is irresistible. All things are in a state of progression on earth. The aged man was brought one year nearer death by the last circuit of the earth around the sun, and so were you!

From these considerations, we see there are thoughts which should occupy the minds of all men, but especially of those who are in advanced life. And what is more sweet to the contemplation of a dying creature, than the grace of God as revealed in the gospel? To know that we have a Father in heaven whom no changes can affect; who lives forever, although we die; who is the same God to all beings, and in all worlds; who is essentially good, unalterably good, impartially good; such a reflection will fill the heart of all with joy, but especially those who know that death is near. But add to this, a strong faith in an immortal existence—a belief that death shall be swallowed up in victory

—that sin, the sting of death, shall be destroyed—that "this corruptible shall put on incorruption, and this mortal shall put on immortality—that in the resurrection we shall be as the angels of God in heaven." O! what a soul-inspiring theme. What bliss, what rapture doth it give the soul—what perfect contentment to abide the will of Providence—what complete willingness to leave this world—O! what a victory over death. With such a faith, to die is not to die, it is to live; to enter upon a new and higher grade of being; to join another class in the great school of infinite wisdom—to take rank with the immortals—it is to shake off the corrupt body which clogs and retards the spirit here, and to become a tenant of that glorious body which is described as "a house not made with hands eternal in the heavens."

Wait then in patience, ye aged souls, until your change come. Look always to heaven. Remember that whether you live, you live unto the Lord, or whether you die, you die unto him; for to this end Christ both died and rose, and revived, that he might be Lord both of the dead and living. What though your body grows feeble, the step trembles, the eye grows dim, the ear becomes dull of hearing,—what though your memory fails, and you seem to be a being different from all around you, let not this dishearten you. It shows that you are about to enter into your eternal rest—it shows you what a poor, miserable world this is, compared with an imperishable eternity, where you shall flourish in eternal youth. It should rather make the soul "in haste to be gone." As the new formed bird struggles to burst the shell that encases his expanding body, so will your spirits struggle to break loose from the tenement of clay. But be patient, the time will come. There is nothing painful in death, but death itself, and that is but a momentary pang. Patiently wait the Lord's time.

To die is landing on some blissful shore,  
Where billows never beat, nor tempests roar,  
Ere well we feel the kindly stroke, 'tis o'er.

Boston Trumpet.

**THE HUSBAND'S CROWN.**

"A virtuous woman is a crown to her husband."—Prov.

Crowns are the badges of kings. The husband, therefore, as the words of the above proverb lead us to infer, stands to his household in the relation of a ruler; or in other words, he is naturally the head and governor of that little kingdom—his family. Little did I say?—not so; for though the number of his subjects may perhaps be small, the importance of his government is not to be estimated by persons, nor the bounds of his dominions to be circumscribed by the narrow limits of the fireside or even the more extended circuit of his landed possessions. He in truth, bears sway over unmeasured and boundless realms;—the hearts of his wife and his children. There are the high places of his power; there centre his ambition, his hopes, his glory, his all! The fruits of their love, the expanding beauties of their minds, the priceless treasures of the "great deeps" of the heart, the heavenly plants of infant affection, youthful confidence and purity,—all, in fine, that the young mind has of loveliness and fascination, and besides this, the constant devotion and ever-active energies of a woman's feelings,—all these, I say, constitute the husband's kingdom; and within this magic circle, (if I may speak of it as limited,) his care is ever needed, his advice and direction required; and testimonies of his love are anxiously sought and carefully kept in remembrance. We might here consider the duties which the father, as a good and faithful ruler, owes to his children; but this branch of the subject we must omit, and pass to some of those relations, not less important than the former, which subsist between the husband and the wife.

Continuing the comparison implied in our motto, we ask—in what respect is the king benefited by his crown? Answer—it adds to his dignity in the eyes of others; increases not a little his confidence in himself; (for our ideas of self importance are much influenced by a consciousness that our persons are fully ornamented,) and by its splendor and brilliancy gives a reflected lustre to his magnificent purple robes and other insignia of honor. We must also remark, that kings are extremely anxious to have their diadems adorned with the most perfect and valuable jewels, and that they spare no expense or care in endeavoring to attain this object. Let us now apply these observations to the "husband's crown."

The first requisite in a wife is virtue; and accordingly, the man who seeks such a partner as will render his days peaceful and happy, requires as a primary qualification, an unblemished character.

Without this, a perfect form, all the splendor of beauty and the charm of polished manners, or even the powers of an active and strong mind, and the delicate touches of wit, or the flights of a playful fancy, are but as dust in the balance, and can have no attraction for a man of reflection and moral feeling.

"Good name in man or woman,—  
Is the immediate jewel of their souls."

But the word "virtuous" in the motto is not, in my view, restricted to mere moral purity and excellence, but extends to general qualifications; to those endowments of mind which will render a female entirely competent to discharge faithfully the duties of a wife, a friend, a comforter and a mother. The prudent man, then, will regulate his choice by these capacities, and not by personal beauty, by accomplishments, wealth or talent alone; for a regard founded upon such qualities must waver or pass away as time, fortune or weakness attack, diminish or destroy them.

But suppose a man to have become a husband; to have put on his crown; in what manner does the virtuous wife assist him? The dignity of her character commands the respect of neighbors and friends; her virtues invite confidence; her benevolence, gratitude; and her kindness to all, love; and a portion of the light of her excellence is thus reflected upon the husband, and his dignity increased. Again; the consciousness of possessing such a wife; so true to all her duties, so affectionate to himself, so kind to others, elevates him in his own estimation; swells his heart with the deepest gratitude, and makes him rich indeed in the wealth of domestic happiness and affection. Finally, the excellent qualities of such a wife, tend to heighten the effect of the virtues of her husband. He must be low-minded and base indeed, who could witness the perfections of a virtuous wife and not feel a sympathetic inclination to imitate her; but when virtue and moral excellence are common to both, the combined traits of their characters shine with a most mild and inviting radiance.

But there is one point where the comparison between a kingly crown and a virtuous wife utterly fails. The one is, it is true, bright, dazzling and beautiful, and many a kneeling subject doubtless envies the brow which wears the glittering but cold and lifeless ornament; but when the head throbs with pain, will the gem-encircled band soothe it? When the body faints and sinks with disease, will the light and glory of a thousand diamonds heal or comfort it? When the heart is sick, will the touch of rubies cure? When the mind is tortured with cares, troubled with misfortunes, torn with ingratitude, and ready to yield passively to the flood of sorrow, can the king place himself within the charmed circle of his crown and say, "I defy the world and its troubles; here is my rest?"



No;—bright it may be, but after all it is only a brilliant plaything; its rays may dazzle the eye, but they can never illuminate and warm the heart! Not so the virtuous wife. She too is a crown; yet her light not merely shines, but warms; in all situations her aid is invaluable, and her love beyond all price. She supports the aching head; she sustains the fainting body; she soothes the pangs of disease; she revives the sinking heart; she cheers, comforts, and animates; and is to a man a ministering angel during his pilgrimage through this vale of tears.

Such being the high duties and the excellent qualities of a good and virtuous wife, there are certainly reciprocal and corresponding duties binding on the husband. If a "virtuous woman is," in the light in which we have regarded her, "a crown to her husband," it becomes his imperative duty to add in his own person, as far as in him lies, to its lustre and effect; and to set side by side the jewels of conjugal fidelity, sympathy and kindness; otherwise her fate is sorrowful indeed; and she must expect, like the crowns of temporal kings, in a moment of passion or intemperance to be cast down and trodden under foot. How strange would the conduct of that monarch seem, who should appear in public, crowned with a glorious diadem, blazing with diamonds, emeralds, and all manner of precious stones, but clad in mean and soiled garments more befitting a beggar than a king? Would not his people require him to put on his royal robes, and appear in an attire suited to his rank and the splendor of his crown? How much more reprehensible is he, who appears to the eyes of his friends, in the possession of an affectionate and virtuous wife, yet wanting all those attractive virtues which would increase the lustre of her example, and disgusting all by ill humor, intemperance, impiety and general neglect of those attentions which strengthen and hallow the joys of domestic life.

To conclude: let every man when he assumes the marriage crown, choose Affection for his prime-minister; Economy for his treasurer; Temperance, Benevolence, Honesty, and Charity for his council; the Word of God for his code of laws, and let his administration be based upon the broad principles of virtue and general love; then he need fear no commotion within his borders; no repinings, or rebellions, or revolutions; his "crown" will beam with a mild and steady light; peace will dwell within his walls, and plenteousness within his palaces, and the consciousness of having fulfilled every duty give rise to an unfailing fountain of pleasure in his heart.

Universalist and Ladies' Repository.

#### THE BIGOT.

If any being on earth is to be pitied, it is the bigot. He is an enemy to himself, and to all mankind. Wherever he is, dangers surround him, and there is no chance for escape, for he is pent up within a little narrow contracted creed, that requires the constant watch of his jealous eye, to guard it from the influence of a generous and liberal spirit. It is truly a matter of astonishment that so much of bigotry should have found its way into the church, when we consider its total disconnection, and utter dissimilarity with the doctrine and spirit of Christ. The difference between the bigot and the christian, is thus given by an elegant writer:

"The bigot lives at home—a reptile he crawled into existence, and there in his hole he lurks a reptile still. A generous christian goes out of his own party, associates with others, and gains improvement by all." Univer. Watchman.

Read no letters, books or papers in company, but when there is a necessity for doing it you must ask leave. Come not near the books or writings of any one so near as to read them unasked. Also, look not nigh when any other is writing a letter.

### MESSENGER & UNIVERSALIST.

SATURDAY, JUNE 13, 1835.

#### JOURNAL AND COGITATIONS.

Monday, May 11. Bright and beautiful morning.—Started in the stage for Reading. Few passengers. Little conversation. The country arrayed in the greenest garments of nature. Verily, "God made the country, but man made the town." Every prospect of an abundant harvest. Saw some fields of rye in head, as the farmers say. Never have I beheld the apple orchards in more glorious bloom. The perfume therefrom inexpressibly delightful. Peach trees chiefly destroyed by the severe weather of last winter. Agriculturalists busily planting corn.—May the Lord of the seasons crown their labors with an abundant recompense in the in-gathering. Passed through Germantown, Norristown, Pottsgrove, and arrived in Reading about 6 o'clock in the afternoon. Enjoyed the privilege of preaching in the evening to an excellent congregation. Br. John H. Gihon has been preaching to the society for a few weeks, but does not contemplate making it a permanent residence.

Tuesday, May 12. Started in the stage for Pottsville, in company with Br. Gihon. Romantic scenery along the entire route. Country rather mountainous, and the soil not productive, after you have journeyed some ten miles from Reading. Overheard a gentleman in the stage drop a hint which seemed to indicate that he was a Universalist. Joined issue with him forthwith, in order to draw out the rest of the passengers. I was soon joined by a Presbyterian bigot on my left. After considerable controversy with the Universalist, I made myself known, and endeavored to bring the bigot to reason. But he was blind, and could not see; deaf, or would not hear; perverse, and would not understand. Concluded to give him over to hardness of heart, believing that he would not be persuaded tho' one rose from the dead. In this opinion all the passengers seemed to unite. Passed through Hamburg, Orwigsburg, and other smaller places, and arrived in Pottsville at 12 o'clock. Mr. Was welcomed by Br. Andrew Y. Moore, a Universalist indeed in whom there is no guile. In the afternoon, in company with Br. Moore and Br. Palmer, jr. visited many interesting things pertaining to the mining of coal. About 6 o'clock, P. M., Brs. Myers and Longenecker arrived, accompanied by Br. Manderbach, of Womelsdorf. In the evening preached to a large and attentive congregation. Much interest manifested by the people. Sojourned with Br. Moore, and (as Br. Myers aptly remarked) finding him worthy we obeyed the injunction of our Lord in Matt. x, 11.

Wednesday, May 13. Organized the council of the Pennsylvania Convention, transacted some business, and attended divine service. In the afternoon, we (that is, the brethren of the council and others in the faith) went into one of the coal mines, 150 yards. Saw the operations of mining, and were much gratified. Some of the miners have penetrated half a mile into the mountain. It was singular to see 60 or 70 men, as black as coal could make them, emerging from the mouth of the mine, each having a lamp stuck in his round cap. Sometimes the men go up through an air shaft, thus emerging on the mountain above. A story is told of a superstitious man who, in the dusk of the evening and standing at some distance, saw half a dozen coal-blackened miners successively pop up through one of those air shafts, put out their lamps, and walk off. He concluded they were imps of perdition, and sought safety in flight—at least so goes the story.

Thursday, May 14. Public service in the morning.—Congregation not large, inasmuch as Pottsville is a busy place, and the people generally were obliged to look after their secular concerns. In the afternoon had two and a half hours private controversial chat with a Methodist brother who, I understand, is studying for the ministry. He would not converse in the presence of any witness, which I attributed to his bashfulness. His arguments were of the usual kind. As is customary with the Methodists, he mounted the favorite hobby of free agency, and was disposed in this way to enter the kingdom. When I satisfied him that free agency was a contradiction in terms, and informed him that I admitted as much moral agency in man as the God of the Bible had given him, we set to work in examining the Scriptures. He yielded most of his positions, and declined attempting to sustain the rest; and when we had conversed for some time on my Bible proofs of Universalism, he

acknowledged that he could not answer my arguments.—N. B. I was disposed to believe that this Methodist brother was a candid inquirer, but before I left Pottsville I told the brethren that I suspected he was perversely crooked;—and my suspicion has since been verified. He has denied that he acknowledged his inability to answer the arguments by me presented—and since he has done this, I must consider him a very uncandid, perverse man. Crowded congregation in the evening. Had much to say, and felt freedom to speak an hour and a half. Was much gratified with the devout and respectful attention yielded to the testimony. Soon after the dismissal of the congregation, the council met, transacted some business, and adjourned.—We are persuaded that this session of our Convention has been the means of effecting much good.

Friday, May 15. Took a seat in the stage at one o'clock this morning, and at 6 arrived in the neighborhood in which reside many of my kindred according to the flesh, namely, in Maidencreek township, Berks county. They are members of the Society of Friends, called Quakers, but unite in the doctrine of the reconciliation of all things. I have conversed with many Quakers, and I am happy to say that with few exceptions they are Universalists in sentiment.—This remark applies especially to those usually denominated Hicksites. Found my kindred and friends in good health, and in the enjoyment of much happiness.

Saturday, May 16. Took stage for Reading. Arrived at 8 o'clock, and spent the day in visiting the brethren.—Br. Geo. D. B. Keim showed me a number of MSS. of his grandfather, Dr. George De Benneville, the earliest preacher of Universalism in America of which I have ever heard. The pieces are written in German, and are chiefly in illustration and defence of the doctrine of the Restitution. I propose having some of them translated and published. I doubt not they will be an acceptable offering to the Universalist public.

Sunday, May 17. Started early this morning, in company with a brother and two sisters in the faith, and arrived at Reamstown, Lancaster county, about 9 o'clock. Brs. Myers, Longenecker and Gihon arrived yesterday, and divine service was attended last evening. At 10 o'clock this morning the people were assembled within the house and around it. Br. Longenecker spoke at considerable length in the German language, in exposition of the parable of the Rich man and Lazarus. Sermons were also delivered in the afternoon and evening. Large congregations, chiefly of German origin. Over the door of the meeting-house is the appropriate inscription, "Here dwells Liberty."

Monday, May 18. Public service in the morning, after which the council adjourned. In the afternoon, having parted with our warm hearted friends, started for Petersburg, in company with our faithful brother Jacob Myers.—The land in the vicinity of Cocalico creek is the most beautiful my eye ever rested upon. I thought of a remark made by Br. S. W. Fuller in an Address delivered in Norristown a year since: "Can you believe that the God who made this enchanting, beautiful and fertile country, has made an endless hell?"—A man who lives in a bustling and jostling city, surrounded by brick and stone walls and dust, may be measurably excused for believing in the endless wrath of heaven; but he who resides in a fertile country, and beholds each day the glory of the Lord, is positively left without excuse in believing that doctrine. Arrived in Petersburg too late in the evening to have a meeting. The members of Br. Myers' family all well, contented and happy. Long may they continue in the enjoyment of the same inestimable blessings.

Tuesday, May 19. Journeyed to Lancaster, 5 miles. Things in a bad state. The minority of the vestry of Zion's church, which was hired by our friends for one year from October last, took possession of the building when Br. Rogers was in Lancaster, and attempted to retain it by clubs and bricks! Since that time a suit has been entered in court, and until the matter is legally decided the church will not be opened for public service. Lancaster is without doubt one of the most bigoted, intolerant cities ever built by man since Sodom was destroyed. Doubtless it contains many righteous men—if it did not, or rather, should the number of such persons resident therein be diminished to less than five, I verily believe it will be overthrown. The city is indeed nominally religious—but the popular religion thereof is of the kind in which Saul of Tarsus was once "profited." The Lord grant the heavenly vision to illumine that dark abode of superstition.

Leaving Lancaster on Wednesday morning, I journeyed



by the Rail Road to Chester county, and from thence to Philadelphia on Thursday. However delightful it is to visit "the regions round about," and breathe the pure air of the hills, and gaze upon the rich luxuriance of the valleys, I always feel an ecstatic thrill of pleasure when I arrive at home, and am greeted with many warm welcomes by the beloved people of my charge. May the Father of Mercies still preserve us in this precious unity of the spirit, and make of us the honored instruments of building up the waste places of the Zion of our God.

A. C. T.

### THE TRIUMPH OF CHRIST.

He shall not fail, nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law. Isa. xlii, 4.

The individual whose perseverance and triumph are here prophetically announced, is generally acknowledged, both by Jewish and Christian commentators, to be the Messiah. He is in a peculiar sense the "servant" and "elect" of God, since he was chosen and qualified for the execution of the grandest and most benevolent design, which Jehovah has formed in relation to man. The character, too, ascribed in the contest to this servant is most admirably sustained by Christ, and we may add, by no other person in the history of our race.

That the religion of Jesus is eventually to become universal, is, we think, among the clearest teachings of prophecy. Like "leaven which a woman took and hid in three measures of meal, till the whole was leavened," the gospel of Christ, from the smallest beginnings, is to go on "conquering and to conquer," until it has overspread the whole world, and pervades with its influence every heart. Christ is "Lord of lords and King of kings," and "he shall have dominion also from sea to sea and from the river unto the ends of the earth." The prophet Daniel says, "I saw in the night-vision, and behold one like the Son of man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him.—And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed."

The kingdom of Christ, however, "is not of this world." It is not founded on worldly principles, nor governed by worldly policy. It is a spiritual dominion. His empire is the human heart.

The passage of Scripture, which stands at the head of this article, seems to us to present the great truth we are endeavoring to establish, with equal force and beauty. It declares in unqualified terms that Christ "shall not fail nor be discouraged,"—according to Bp. Lowth's translation,—

"His force shall not be abated nor broken,  
Until he hath firmly seated judgment in the earth  
And the distant nations shall earnestly wait for his law."  
There may, perhaps, be some obscurity in the terms here employed by the prophet, from which it will be necessary to clear them. And,

1. Christ is to "set judgment in the earth." By judgment we more commonly understand a denunciation of punishment, a trial, or condemnation. Such a meaning however, is unsuitable here, where as Poole remarks, the *servant of God* is commended for his clemency, and is said *not to cry* as they usually do who are angry and who denounce punishments. It should be observed that to judge, among the Hebrews, was to rule, to govern, as well as to pass judicial sentence. Hence judgment was often the occasion of sincere rejoicings, instead of terror and alarm. Of this we have a striking example in Ps. xcvi, 11—13. "Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fullness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for he cometh, for he cometh to judge the world in righteousness and the people with his truth."—Here all nature is called upon to rejoice, because the Lord was coming to judge the world. Were it our present business to illustrate this beautiful passage we should refer the attentive reader to Acts xvii, 30, 31, "And the times of this ignorance God winked at; but now commandeth all men every where to repent, because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained;"—a judgment, we should observe, which instead of exciting our fears, calls for our devoutest thanksgivings.

In the text under consideration, we understand the same judgment is foretold. Christ the Lord has already come to

judge, i. e. to govern, the world in righteousness; in other words to set judgment in the earth. The appointed day has already commenced, and shall not end till all people, nations and languages shall serve him, whom God hath "ordained" Judge or King of all.

By judgment, then, in the passage before us we understand the divine principles, the righteous government of Jesus Christ. Lowth says, "It certainly means in this place the law to be published by the Messiah; the institution of the gospel."

2. The isles are to wait for Christ's law. By law here, we are perhaps to understand little else than a repetition of the idea conveyed in the term judgment. The law of Christ, however, is the law of love. It is called the "royal law," "the perfect law of liberty," &c. This law requires us to do to others as we would that they should do unto us, to love God supremely, and our neighbor as ourselves.

The universal prevalence of the gospel shall be attended with universal peace and happiness. The world will be reformed. Righteousness shall fill the earth. "The wilderness and the solitary places shall be glad for them; and the desert shall rejoice and blossom as the rose." War and strife; passion, and insult, and wrong, shall all cease, and friendship and love shall take their place. Christians shall be Christians indeed, the humble followers of the meek and lowly Jesus. Then shall "the kingdoms of this world have become the kingdom of the Lord, and of his Christ." "And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

Such is the triumph of Christ. But this is a triumph which shall be witnessed on earth. Beyond this however there is a still higher and more glorious one. For "God hath highly exalted him and given him a name which is above every name, that in the name of Jesus every knee should bow of things in heaven, and things in the earth and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." S.

### SETTLEMENT AT NEWARK.

We take pleasure in acquainting our readers that the Society in Newark, N. J. have just closed an engagement with Br. L. C. Marvin, late of Amsterdam this state.—Br. Marvin entered upon his labor, as pastor of the Society there, a week ago last Sabbath. We had the pleasure of listening to him, for the first time, last Sabbath. The prospects of our cause there appear to be highly flattering, and we cannot but think the period is not far distant when it will exert a powerful and salutary influence in that heretofore bigoted place. Our friends have nothing to fear if they will but do their duty. They have now an able minister of the "word," and their congregations are large and attentive.—We most devoutly pray that their advance and growth in spiritual knowledge, and its attendant virtues, may equal their most sanguine expectations and desires.

While listening to the energetic defence of God's impartial grace in a neat and commodious house of worship there, on Sabbath last, we could not but contrast the scene before us with that of some two years past, when a worthy advocate of our faith was compelled to go out under the broad canopy of heaven to speak a word in behalf of Truth.

The Installation of Br. Marvin as pastor of the Society was to take place on Friday 12th inst. but as our paper goes to press (Wednesday) before the time, we cannot give particulars till next week.

Br. Marvin desires all letters, papers, &c. designed for him to be directed hereafter to Newark, N. J. P.

### "GOD IS LOVE."

On our visit to Newark a few days since, we heard the following incident related by a friend.

A good zealous Baptist brother was laboring away mightily before his people in behalf of endless misery, and having occasion to allude to those "of a contrary faith," (Universalists we suppose,) broke out in much warmth and energy as follows—"They write 'God is Love,' on their pulpits—I would to God it were written on their hearts!"

Right, brother! we say Amen to that. The comprehensive sentence, "God is Love," should be traced in indelible characters on the heart of every Universalist. And we would to heaven it were written out in all its glory, and all its power, upon the hearts of Limitarians. All else in nature proclaims the glorious truth that 'God is Love,' and strange

that man, the noblest work in creation, should be mute in his Creator's praise. 'God is Love!'—yea, let the glad sound echo and re-echo from hill to hill, and from shore to shore, throughout the vast universe of God! "Love worketh no ill!" P.

### UNIVERSALIST AND LADIES' REPOSITORY.

We have just received the first No. of vol. 4, of this work. Its form is now changed to large octavo, to be issued monthly, each No. containing 40 pages. Price \$2 per ann. in advance; 25 cents in addition for every three months delay in payment.

The No. before us is entirely original, and so far as we have perused it, interesting. We must be allowed, however, one objection to its appearance. The paper, we think is not so good as it should be for a work of that class. Let this be good, even if the price is enhanced. An excellent article, "The Husband's Crown," from the pen of S. F. Streeter, copied from this No. will be found in our present paper. We recognize, also, two interesting poetical articles over the well known signature of "J. H. K." now J. H. S. A specimen No. may be seen at this office. We shall cheerfully forward the names of any who may wish to subscribe for it. P.

### APOLOGY.

We have recently been forwarding Bills to delinquents whose papers have been stopped, and also to many subscribers who are owing on the third and fourth vols. (and to those only who are owing on both;) but in the hurry of doing them up, some have been mis-directed, as we have subsequently found, where we happened to have subscribers of the same name, in different places. Now in all cases the Bill's state when the account commences and when it closes, and our friends can easily judge whether it compares with their own. If it does not, they may safely conclude there is mistake somewhere. For surely we would not ask for more than our just dues, knowingly. Where fault is on our own part, we shall promptly correct it, so far as in our power, if pointed out to us.

The business of forwarding Bills we should gladly dispense with, could we consistently with our own interests do it.—But when demands are daily and hourly crowding in upon us, we are compelled, through actual necessity, to press our claims against others. What else can we do? If a better mode can be pointed out, we shall most gladly adopt it.

The causes stated in the first paragraph of this article will account for some few mistakes we have already heard of, and if there should be more of the same kind, we hope it will be regarded a sufficient explanation for those also. P.

### HUDSON RIVER ASSOCIATION.

This body convened in the Orchard-street Church on Wednesday last. The Council was organized by choosing BENJAMIN ELLIS, Moderator, SHALER J. HILLYER, Clerk.

The early hour at which our paper goes to press, precludes our giving the proceedings this week. We shall endeavor to present them in our next.

### MORAL POWER OF UNIVERSALISM.

We copy this week the excellent Essay, from the pen of Br. Charles Spear, which appeared in the first No. of the present vol. of the Inquirer and Anchor. We noticed it at the time it first appeared, but have not been able to find room for it till now. It will well repay an attentive perusal.

### MEMOIR OF REV. J. FREEMAN.

We have just received a small supply, on sale, of a new work, entitled "Memoir of the late Rev. J. Freeman." It is written by Br. S. R. Smith, of Clinton. The entire proceeds of the work, after paying the expenses, are to be appropriated for the benefit of the widow and children of Br. F. Who will aid, in this way, the widow and the fatherless? The volume is 50 cents.

### MIRROR OF FANATICISM.

We have calls for this work. Cannot Br. Streeter forward a supply by some safe means? We doubtless might dispose of a few dozen.

\* \* Br. John Gregory will accept our thanks for a copy of his Pamphlet—"A Review of a Sermon, by Bishop Hopkins, against Universalism," preached before the Universalist Society in Burlington, Vt. on Sunday evening, March 29th, 1835."



## CIRCULAR LETTER.

The Pennsylvania Convention of Universalists, to the brethren and sisters of like precious faith wheresoever scattered abroad, GREETING:—

Dear! beloved—We are gratified in being enabled to inform you, that the good people of Pottsville yielded devout attention to the ministrations of the word—that the brethren of the council met in love, dwelt together in much unity, and separated in the enjoyment of celestial peace—and that our session will long be remembered as a season of refreshing from the presence of the Lord.

We were somewhat disappointed in the non-appearance of the delegation from the Susquehanna Association. We had fondly cherished the hope, that some of the brethren from the northern counties would meet with us in council; and though when they came not we felt considerable regret, "we thanked God and took courage," in witnessing the interest of the people to hearken to the joyful sound of the Gospel. The ministering brethren were few in number—but they were strong in faith and hope and love, and we believe their labors were abundantly blessed, in causing many to behold the beauty and salvation of the Lord.

May the heavenly benediction continue to rest on all who are engaged in extending a knowledge of Immanuel's love; and may the time speedily arrive when "the righteousness of Zion shall go forth as brightness, and the salvation thereof as a lamp that burneth."

Per order, ABEL C. THOMAS.

Original.

## UNIVERSALISM A LICENTIOUS DOCTRINE.

Nothing is more common than the saying of the opposers of Universalism, that it is a licentious doctrine, that it encourages iniquity and leads to all manner of evil. "Facts are stubborn things," and to them we are now about to refer the reader. Some two or three years ago our indefatigable and worthy brother Hillyer made an attempt to "plant the standard of the cross" in the godly city of Brooklyn. I need not go into the particulars. Suffice it to say that he was foiled in every effort. The opposition was loud and powerful, he could not obtain a house to preach in, and he was obliged to abandon the little handful of Universalists in that place to buffet alone the storms of persecution without a guide or a shepherd.

Not long since the writer was called to Brooklyn on a fine Sunday afternoon, to the house of a friend in the southern suburbs of the town. On my way home while near the centre of the city, I perceived a collection of boys, in number about forty, of various sizes and ages at play in an open ground formed of two or three vacant lots. They were shouting, wrestling, jumping and indulging in other sports common to such lads. I involuntarily stopped short, and stood for some minutes to observe their youthful gambols and antic hilarity. Can this be, thought I, the effect of Universalism? Is it possible that the few meetings which Br. H. has held in this city have had the effect to produce such an open violation of the fourth commandment? Are these all the sons of Universalists? Surely this is not the consequence of Universalism, for Partialism reigns with undisturbed dominion over the place. Can it be that in a vicinity where the purifying doctrine of endless misery is so prevalent such a scene should present itself? I walked on, being fully convinced that a belief in God's unchanging goodness and his determination to redeem the human race from their sins was not the only cause of immorality and licentiousness.

When I arrived at the ferry I was obliged to wait for the boat. I observed a group of idle

men standing on the dock discoursing loudly, some of whom used profane language. The topic of their conversation seemed to be a kind of history of the bullies and bravadoes who had formerly kept the gate, or been someway concerned with the ferry. One inquired, "What has become of big R——?" O says the chief spokesman of the gang, "He is dead and gone to hell long ago." Ah, thought I again, here is a doom, dropping from lips corrupted by profanity which no consistent Universalist ever did or ever can utter. It certainly savored more of Partialism than Universalism.

The great Apostle Paul seems to have anticipated this very charge which is brought against Universalists. "Shall we continue in sin (says he) that grace may abound? God forbid. How shall we who are dead to sin live any longer therein?" So say the Universalists! and every practical true Universalist is dead to sin. He is dead to sin,

1st. Because he knows that it destroys his happiness and his peace. With this knowledge he feels no disposition to indulge in that which is sinful; he is dead to sin. Did he believe that transgression brings pleasure, that every sin adds to his crown of rejoicing, then it might with some truth be said, his is a licentious doctrine. But how shall he who is dead to sin live any longer in it?

2d. The Universalist is dead to sin, because he believes that not a single sin will escape the righteous retribution of the all-seeing God. When men fully realize the consequence of any evil course and its bitter results, they will not pursue it long; and punishment, to be salutary, must be certain. "Levity wears a witching smile, but the heat of her breath withers reformation." Let candor decide which tends most to licentiousness, the doctrine that every sin will most certainly be punished, or that which teaches us the thousand ways to escape all punishment.

3rd. Universalists are dead to sin because they are alive to love, godliness and piety. They contemplate the great love wherewith God loved the world and this begets love to God in return. They know that godliness is happiness, and piety is peace. But did they believe that the christian graces were only so many trophies of mortal sufferings, and that the breast-plate of righteousness is as a crown of thorns, then might they say, farewell, a long farewell to the rugged path of virtue, give us the smooth and easy road of "pleasurable sin." How shall we who are dead to sin, live any longer therein?

Remember reader, if you are a Universalist, you hate sin in all its forms; you love virtue and godliness for their own intrinsic excellence, you are dead to sin because of its contaminating touch and its peace-destroying power. "Examine your own selves." B. B. H.

## DEFINITION OF RELIGION:

St. James has given the best definition of religion that can be found among all the professors in the world. "Pure religion and undefiled before God and the Father is this, to visit the widow and the fatherless in their affliction, and to keep himself unspotted from the world." Now we conclude that other kinds of religion will not stand the test of examination or practice. The sectarian may tell of the excellency of his church and creed—the bigot may rail against a doctrine which he cannot, because he will not, understand—and wonder that every body will not do as he does—reason only on one side; the man of much profession may tell of the coldness of morality, and of the great mystery of the new birth, and its necessity previous to taking one step towards being religious; but all this is not visiting the fatherless in their afflictions or keeping unspotted from the world. It is a contention for shadows, while the substance is forgotten. "We know that we have

passed from death unto life, because we love the brethren." "Whoso loveth is born of God, and knoweth God."

These are plain truths, and we shall do well to profit by them. Are we poor in this world's goods, let us do the best in our power with the substance God has given us, and rendering praise to him for his mercies, learn in whatever situation we are, therewith to be content. If we can impart assistance to our needy fellow men, let us do it, and he who "seeth in secret will reward us openly." Are we in prosperity, and surrounded with abundance, let us not forget those on whom the heavy hand of misfortune and affliction has been laid. Let us seek out the objects of charity, and be to them ministers of mercy. Above all, let us remember the injunction of the apostle, to keep ourselves unspotted from the world; to avoid its temptations—to flee from its contentions, strifes, envyings, clamors, and evil speeches, and strive to "live soberly, righteously and godly in this present world." Then shall we be in truth religious. And though the world may not acknowledge us; though the church may not receive us because our faith may extend too far; though our names may not be blazoned forth to the world as people of "eminent piety," and as professors of religion; yet we shall have something worth infinitely more to us than all the forms and creeds in Christendom—the smiles of an approving conscience, and the approbation of our Father in Heaven.

Impartialist.

## Married.

In the city of New York on Sunday evening last, by Rev. T. J. Sawyer, Mr. JAMES DOADS and Miss SARAH G. MARSHALL.

In New-York, on the 3d inst. by Rev. C. F. LeFevre, Mr. LUCIAN TITUS and Miss CATHERINE EART.

## Religious Notices.

Br. S. J. Hillyer will preach in Danbury 2d Sabbath in June, (to-morrow,) and Br. F. Hitchcock will supply for him at Long Ridge and Deanville, on that day.

Br. S. J. Hillyer will preach in Newtown, Conn. Thursday evening, June 18th.

Br. Sawyer, will preach in Southold L. I. on Sunday, June 21st, and at Southampton, on Monday evening, 22d, and at Sag Harbor, on Tuesday evening, 23d. He will be at Southold as early as possible in the week previous, and the friends can make such arrangements as may be most convenient, for services on Thursday, Friday, and Saturday evenings, (18th, 19th, and 20th,) and on Wednesday and Thursday evening, 24th and 25th inst.

Br. Bulkeley proposes the following, as his arrangement, for the ensuing season, commencing with the month of June.

1st Sunday in each month, at Annsville and Peekskill, as heretofore.

2d Sunday—at Flax Hill, Saturday evening previous; at Norwalk, Sunday morning, at Saugatuck, in the afternoon, and at New-Canaan, in the evening.

3d Sunday—at Croton and Sing Sing, as heretofore.

4th Sunday—at Marlboro', Saturday evening previous; at Milton, on Sunday, and at New-Windsor, Monday evening following.

Br. N. Dodge, will preach at New Windsor, Orange co. N. Y. the last Sabbath in June, (28th); July 4, at Milton; 1st Sabbath in July, at Milton; 2d Sabbath in July, at Poughkeepsie; 3d Sabbath in July at Peekskill; 4th Sabbath in July, at Croton forenoon and afternoon, and at Sing Sing in the evening of the same day.

Br. L. C. Marvin, will preach regularly at Newark every Sabbath.

Br. Hitchcock will preach in Stratford the 4th Sabbath in June, and at Trumbull in the evening.

Br. R. O. Williams will preach in Danbury Saturday evening, June 20th; in North-Salem, Sunday June 21, and in Longridge, Sunday June 28.

## New Pamphlets.

The Letter of Br. Joseph G. Ely to Rev. Mr. Beebe, published in No. 30 and 31 of the Messenger. Lessons of Nature, a Sermon by C. F. LeFevre, and Reasons for serving God, a Sermon by T. J. Sawyer. Just published in Pamphlet form, and for sale at this office.



## LINES

On hearing the song "Sweet Home," and reflections during the same.

O breathe again that touching strain  
Which comes like winds o'er waters stealing;  
Its fall, its swell, like vesper bell,  
Its full rich notes in rapture pealing,  
Bids the lone heart rejoice again  
In music's all-subduing strain.

Oh music! raptures in thy chords!  
Now gushing soft like moon-beams streaming  
On quiet spot, or rural grot,  
On mossy couch, on infant dreaming,—  
Or rising into raptures wild,  
It fills with wonder Nature's child.

The exile lone, no land to own,  
Lists to thy soft and touching numbers,  
And dreams he sees the cot, the trees,  
The scenes of youth, (how sweet his slumbers!)  
Nor dreams when thy bright spell is o'er,  
His happy "Home" he'll see no more.

The sailor boy, bereft of joy,  
Looks on the stars above him glowing;  
The big tear steals, his bosom feels  
As troubled as the waters flowing,  
And while the billows round him foam,  
He faintly murmurs, "Home! sweet Home!"

The warrior stern, whose feelings burn  
To meet the foe, his rights defending,  
When war is o'er, sweet home once more  
Its rainbow colors round him blending,  
Invites him from the bloody plain  
Back to its quiet hearth again.

The Christian warm, round whom the storm  
Of opposition wildly rages,  
Beholds the prize beyond the skies,  
Reflected on the glowing pages  
Of God's own Book, and with a tear  
Of joy, he "reads his title clear."

O! onward press, life's wilderness  
Will soon be past; where spirits linger  
Round flowing streams in rapturous dreams,  
And golden lyre's, softly finger,  
We all shall meet no more to roam,  
And dwell in an Eternal home.

Southern Lit. Messenger.

## THE DYING GIRL.

"Open the window," said the dying girl, "that I may feel the wind on my forehead, for the last time forever—raise me up, that I may look upon the sun once more before I die." As she requested, I placed my arm under her head, and raised it from the pillow. How beautiful was her pale face, lying there so helplessly, with her large bright eyes turned up to the sun like a worshipper, the black hair sweeping over my arm to the pillow, and the golden light lying upon her thin features, imbuing them as it were with glory and vitality, till the whole form seemed consuming in a bright essence, burning intensely within, and radiating without. Her eyes grew brighter as she gazed, and she seemed refreshed with the soft wind stirring about her. "How brightly and quietly," she whispered, "does he go to his rest, melting away, tint by tint, from the sight!" Then turning her head wearily away, she sunk to the pillow, murmuring, "O, that my departure may be like that—may I sink to my death calmly, and painless, leaving behind me the bright reflections of a brief existence."

For a few moments she languidly closed her eyes and remained motionless; then opening them again, she gazed in my face and said, "Death, death—if this is it, it is neither sad nor painful—it is only going home to meet parents, sisters, friends, in a glorious world, a region of spirits, bright, high, beautiful, how"—here her voice again died away in a soft murmuring sound. She gathered strength a moment and continued, "My brother, he is in a strange land, how will he grieve, when he hears that I am dead—tell him that I prayed for him, that I shall meet him in that eternal world of glory, where we shall live forever and ever—when I am gone, give him one of these"—and she attempted to raise her slender hand to the hair lying in a mass upon her pillow. But the almost transpa-

rent fingers wandered for a moment in the air, and then fell feebly over the bed-side. Her lips moved again. "It is all fading, floating," she said; "how gloriously the angels throng above me, smiling, beckoning, with wings so beautiful—nearer they hover, settling on my pillow—softly, softly, they,"—A heavenly smile broke over her face, her voice grew fainter and fainter, then stopped like a tone of smothered music. The features settled, a shiver ran over her frame, and all was over. Her spirit had gone to congregate with angels in happiness. I laid my hand on that forehead—it was growing fearfully cold. My heart cramped; the strength of my manhood gave way; I sunk to my knees and wept bitterly.

Again I stood beside her when her friends had done their office of love. Outstretched in her shroud of pure linen she lay, her stiffened hands confined over her bosom with a knot of white ribband, and the dark lashes lying, so like sleep, on her marble cheeks. That smile was still there, like star-light on crusted snow—it was buried with her.

As she had requested, I took a long curl from her head—that head on which I had so often tossed flowers in childish play. I stood gazing on the corpse, till a strange, mysterious feeling of another world crept over me—I felt as if a dark spirit was overshadowing me. Awe-struck, I held up the ringlet and gazed upon it. No touch of death was there. Bright and beautiful as ever, it streamed from my hand. I looked till it seemed to grow alive in my grasp. Again I turned to the dead, and the wandering of my soul ceased. I knelt down and prayed fervently that my death bed might be like hers.

I enclosed the hair in a purse Louisa had worked during her illness, and gave it to her brother—he who afterwards raised the white slab over her grave, with the inscription of "My Sister."

## EMIGRATION.

The number of adventurers flocking from every quarter to the regions of the "far west," is beyond all precedent and calculation—old and young, all sexes and conditions, leave their homes, where they have resided in comfort and peace, to try the chances of the wilderness, and to pitch their tents in the great valley of the world. We understand there were numerous families in this city who, without any assignable motive, lately packed up their goods and chattels, and set out with their household gods on an excursion to the west, which appears now to be looked upon with the same feelings as a voyage to Providence or Baltimore was in our forefather's days! The probable destiny of these boundless regions is an interesting subject for the speculations of the politician, and the dreams of the moralist and philosopher. Two hundred millions of human beings could here find "ample room and verge enough" for all the purposes of population. Inland capitals may be expected to arise, and the refinements of civilization to expand, where the tall grass now waves over the boundless prairies—and another Broadway be crowded with elegance and fashion on the spot now tenanted by the wild animals of the chase, or the hunter, who is almost as wild! This is a vision which after ages must realize—but the elements of its accomplishment are fast collecting on all sides. Undeterred by the sallow features of the old settlers, who were the pioneers of the wilderness, new-comers follow in their track, and find their difficulties lightened by the toil of those who lead the van in the onward march to the conquest of the desert. The love of independence is the main-spring of this mighty movement; and in search of this greatest of blessings, the ties of early association are severed, the lengthening chain that binds man to his early home is rudely snapped asunder, and he is contented to spend

the remainder of his days in a strange land. Like the Arab of the desert, nothing can control his excursive mind, and at his will he can expatiate in the immense track which is only bounded by the Pacific. The chief drawback is the necessary want of the means of education for the rising generation, and the absence of many domestic comforts which must be bitterly felt by the recent adventurers, who come from the northern and eastern parts of the Union—but the mind soon accommodates itself to any situation, and when there "is plenty to eat and a free range," the two principal ingredients of contentment are already secured. Comforts and elegancies will then follow, and the dreams of boundless empire be speedily realized.

New York Mirror.

## COLD WATER.

"The strength of Rum! Give me only the pale water which nature brews down in the bright crystal alembicks of her cloud-crested mountains! Give me, when I would assail, with strained nerves and the arduous outlay of bones and sinews some mound of opposition, reared full and impassable in my path, give me only that pure flow which followed the stroke of the prophet's rod; give me that gush, cool and clear, that bubbled up before Hagar and fainting Ishmael; give me only that fluid which trickles down the bright sides of our own American mountains; gathers into rills in the wood uplands; then rolls into broad, beautiful, transparent rivers; spreads into lakes, the looking-glasses to reflect all that is dark, or soft, or bright, or deep, in the unfathomed firmament above; give me these crystal streams, these cool, fever-allaying waves, in health or sickness, when the thirst of the last fatal fever shall assail my vitals; give me these waters, untortured and free, until that moment when I shall drink the waters of eternal life!"

## Universalist Books.

For sale, wholesale and retail, at No. 2 Chatham-Square, foot of Bowery, N. Y. & 132 Chestnut-st. Philadelphia.

Balfour's Examination of Stuart's Exegetical Essays—75cts.  
Balfour's Letters to Professor Stuart—25 cts. In this work the author has shown that his conversion to Universalism is mainly attributable to the Professor's criticisms on portions of the Bible.  
Balfour's Letter in Reply to Dr. Allen's Lecture against Universal Salvation—25 cts.  
Balfour's Letter to Whitman in defence of so much of the First Inquiry as pertains to the term Gehenna—25 cts.  
Ballou's Treatise on Atonement—an invaluable work, being an inquiry into the origin, nature and effects of sin, and of the consequences of the Atonement—50 cts.  
Ballou's Notes in illustration of the Parables—75 cts.  
Ballou's XXVI Lectures on important doctrines—\$1.  
Ballou's XXV Select Sermons on various subjects—\$1.  
Ballou's XI Sermons delivered in Philadelphia—37 cts.  
Also Ballou's IX Sermons, delivered in Philadelphia.  
Ballou's Examination of the doctrine of future Punishment—50 cts.  
Ancient History of Universalism, by H. Ballou 2d.—\$1.  
Modern History of Universalism, by T. Whittemore—\$1.  
T. Southwood Smith's Treatise on the Divine Government—a work I would not be without for five times the price—75 cts.  
Notes and Illustrations of the Parables, by Thomas Whittemore—an admirable and very useful volume—75 cts.  
Paige's Selections from Eminent Commentators, showing that the most eminent Partialist critics justify the Universalist's interpretations of nearly every prominent passage in the New Testament—\$1.  
Life of John Murray—Whittemore's much improved edition 50 cts.—do. Marsh, Capen and Lyon's, 46 cts—also an edition at 37 cts.  
Winchester's Dialogues on Universal Restoration—63 cts.  
Streeter's News from Three Worlds—25 cts.  
Universalist Expositor—critical and explanatory—3 volumes \$2, 50 each.  
Dolphus Skinner's Letters to Drs. Aikin and Lansing—50 cts.  
Eternal Hell Torments Overthrown—37 cts.  
Pitt Morse's Review of Parker's Lectures against the doctrine of Universal Salvation.  
David Pickering's Lectures in proof of Divine Revelation—a subject to which Christians do not sufficiently attend—75 cts.  
Reply to Hawes' Reasons for not embracing Universalism—13 cts.  
Christian Messenger, Vols. 1, 2 and 3, bound—\$6, 50, together with a great variety of Pamphlets, Sermons, &c.